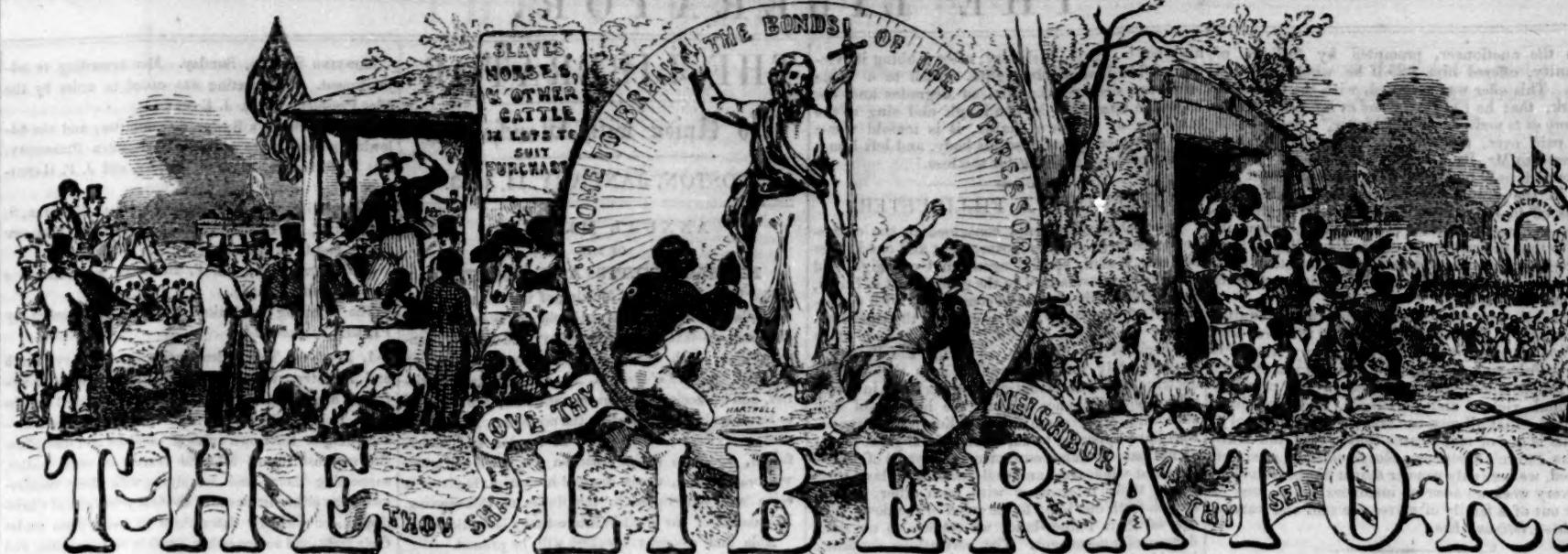


W. T. — Two dollars and fifty cents per annum, to subscribers.
If five copies will be sent to one address for ten miles, if payment be made in advance.
All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be addressed, (our name,) to the General Agent.
Advertisements making less than one square inch, at three times for 75 cents—one square for \$1.00.
The Agents of the American, Massachusetts, Pennsylvania and Ohio Anti-Slavery Societies are authorized to receive subscriptions for the Liberator.
The following gentlemen constitute the Financial Committee, but are not responsible for any of the debts of the paper: —FRANCIS JACKSON, ELIAS GRAY LANE, EDWARD QUINCY, SAMUEL PHILBECKE, and SAMUEL PHILLIPS.
In the columns of The Liberator, both sides of every question are impartially allowed a hearing.

W. LLOYD GARRISON, EDITOR.

VOL. XXIII. NO. 2.



Our Country is the World, our Countrymen are all Mankind.

No Union with Slaveholders!
THE U.S. CONSTITUTION IS A COVENANT WITH DEATH, AND AN AGREEMENT WITH HELL.
Yes! IT CANNOT BE DENIED—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to SECURE THE PERPETUITY OF THEIR DOMINION OVER THEIR SLAVES. The first was the immunity, for twenty years, of preserving the African slave trade; the second was THE STIPULATION TO SURRENDER FUGITIVE SLAVES—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exacting, fatal to the principles of popular representation of a representation for SLAVES—for articles of merchandise, under the name of persons . . . in fact, the oppressive representation of the oppressed! . . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infliction of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress; and THEREBY TO MAKE THE PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.—John Quincy Adams.

J. B. YERRINGTON & SON, PRINTERS.

BOSTON, FRIDAY, JANUARY 14, 1853.

WHOLE NUMBER 1147.

SELECTIONS.

From the Perth Constitutional of Dec. 15.
AMERICAN SLAVERY.
PUBLIC SOURCE.

On Thursday evening, a public tea-meeting was held, at the instance of the Perth Anti-Slavery Society, in the Large Session-House of the South United Presbyterian Church, (Dr. Newland's,) which was well and respectfully attended, and included the leading friends of the cause in this quarter, both ladies and gentlemen. The soiree took place, in the terms of the printed announcement, 'to promote the Penny Offering to Mrs. Harriet Beecher Stowe, authoress of "Uncle Tom's Cabin"; and to join in the National Remonstrance to the United States against American slavery.'

But admitting that the plaintiff in error may be liable to an action under the act of Congress, for the same acts of harboring and preventing the owner from retaking his slave, it does not follow that he would be twice punished for the same offence. An offence, in its legal significance, means the transgression of the law. A man may be compelled to make reparation in damages to the injured party, and be liable also to punishment for a breach of the public peace, in consequence of the same act; and may be said, in common parlance, to be twice punished for the same offence. Every citizen of the United States is also a citizen of a State or Territory. He may be said to owe allegiance to two sovereigns, and may be liable to punishment for an infraction of the laws of either.

The same act may be an offence or transgression of the laws of both. Thus an assault upon the Marshal of the United States, and hindering him in the execution of his duty, is a high offence against the United States, for which the perpetrator is liable to punishment; and the same act may also be a gross breach of the laws of the State, a riot, assault or a murder, and subject the same person to a punishment under the State laws for a misdemeanor or a felony. That either or both

(if any) shall harbor or secrete any negro, master or person of color, the same being a slave or not being serviceable to any other person, either master or master of this State or any other State, or any master or master of a district within the limits and under the jurisdiction of the United States, or shall in anywise interfere with the lawful owner or owners of such slave or prevent his retaking them, in a lawful manner, or every such person so offending shall be deemed guilty of a misdemeanor and fined not exceeding five dollars, or imprisoned not exceeding 6 months.

The bill of indictment framed under this statute seems four counts. The first charges that 'Richard is a certain negro slave owing service to one C. D. of the State of Missouri, did unlawfully secrete, entice to the form of Fox vs. the State of Ohio, (5 Howard, 432.) that the State may punish the offence of uttering or passing false coin as a cheat or fraud practised on its citizens; and in the case of the United States vs. Marigold, (3 How., 560.) that Congress, in the proper exercise of its authority, may punish the same act as an offence against the United States.'

This bill presents a case of which this court has jurisdiction under the twenty-fifth section of the act of Congress is not disputed.

In state of Illinois, whose validity is called in question, is contained in the 149th section of the general code, and is as follows:

'If any person shall harbor or secrete any negro, master or person of color, the same being a slave or not being serviceable to any other person, either master or master of this State or any other State, or any master or master of a district within the limits and under the jurisdiction of the United States, or shall in anywise interfere with the lawful owner or owners of such slave or prevent his retaking them, in a lawful manner, or every such person so offending shall be deemed guilty of a misdemeanor and fined not exceeding five dollars, or imprisoned not exceeding 6 months.'

The bill of indictment framed under this statute seems four counts. The first charges that 'Richard is a certain negro slave owing service to one C. D. of the State of Missouri, did unlawfully secrete, entice to the form of Fox vs. the State of Ohio, (5 Howard, 432.) that the State may punish the offence of uttering or passing false coin as a cheat or fraud practised on its citizens; and in the case of the United States vs. Marigold, (3 How., 560.) that Congress, in the proper exercise of its authority, may punish the same act as an offence against the United States.'

It has been urged, in the argument on behalf of the plaintiff in error, that an affirmance of the judgment in this case will conflict with the decisions of this Court in the case of Prigg vs. the Commonwealth of Pennsylvania. (16 Peters, 540.) This we think is a mistake.

The questions presented and decided in that case differed entirely from those which affect the present.

Prigg, with full power and authority from the owner, had arrested a fugitive slave in Pennsylvania, and taken her to her master in Maryland.

For this he was indicted and convicted under a statute of Pennsylvania, making it a felony to take and carry away any negro or mulatto for the purpose of detaining them as slaves.

The following questions were presented by the case, and decided by the Court:

1st. That under and in virtue of the Constitution of the United States, the owner of a slave is clothed with entire authority, in every State in Union, to seize and recapture his slave, wherever he can be found without illegal violence or a breach of the peace.

2d. That the Government is clothed in appropriate authority and functions to enforce the delivery on claim of the owner, and has properly exercised it in the act of Congress of 12th February, 1793.

3d. That any State law or regulation which interrupts, impedes, limits, embarrasses, delays, or postpones the right of the owner to the immediate possession of the slave, and the immediate command of his services, is void.

Mr. James Readie, builder, seconded the resolution, which, with all those subsequently proposed, was carried unanimously.

The Rev. Dr. Young moved the second resolution, to the following effect:—

'That this meeting, relying on the influence of public opinion in this country, to further the speedy and successful issue of the arduous struggle for the abolition of slavery, through which the United States of America must sooner or later pass, resolve to transmit to that nation, monitory, calm and earnestly setting forth the inherent evils of the system, and beseeching them to adopt immediate and effective measures for its total annihilation and inseverable from the present effort, and not a little of the powerful anti-slavery feelings which at present exists, is directly attributable to the invaluable work of Mrs. Harriet Beecher Stowe, we hereby resolve respectfully to request that lady to become almoner of the Penny Offering, and to distribute it as she shall deem most fit for the benefit of the slave.'

We have in this case, assumed the correctness of these doctrines; and it will be found that the ground on which this case is decided were fully recognized in that. 'We entertain,' say the Court, (page 625.) 'no doubt whatsoever that the States, in virtue of their general police power, possess full jurisdiction to arrest and restrain runaway slaves, and remove them from their borders, and otherwise to secure themselves against their depredations and evil example, as they certainly may do in cases of slaves, vagabonds and paupers.'

It is in spirit of pride or fancied superiority that we make our appeal, but rather in a spirit of self-humiliation, calling to mind that we also were once parties in this inquiry. And we hope that the progress of our own doing what we could to wipe out our reproach as a nation,—once implicated in upholding slavery,—will induce you to give the more willing and earnest heed to our remonstrance.

Americans.—We plead with you on behalf of the slaves, and bound to you as the slaves of Satan in other climes, and deny it to the slaves of your own land!

Why seek to illuminate India or China, while you doom to heathen darkness millions in your own country? Americans! by every thing that is sacred and awful in our holy religion, we appeal to you to be consistent here. As you profess to be a Christian people, listen to the word of the Most High!—Remember them that are in bonds with them!—Proclaim liberty to the captive, and the opening of the prison doors to them that are bound!—Lose the bands of wickedness, undo the heavy burdens, break every yoke, and let the oppressed go free!

Americans.—Shall slavery continue? Shall the accursed system still live under the shadow of your land?

Shall the foul blot still remain on your national escutcheon? Will you still forsake the good old path of your fathers, and act as if you sought to quench the all-free spirit of liberty which they enkindled?

Will you continue to undo the work of patriots, reformers, philanthropists, and to affiliate with tyrants, traitors, usurpers, and men-stealers? Is any intelligent nation still? It shall not be!

Americans.—Bear with us in our importance. We love you as brethren: therefore do we plead with you. We love your magnificence, your noble institutions, your spirit of progress, therefore do we plead with you. We love liberty, the birthright of all; therefore do we plead with you. We love Religion, and would see her divine and glorious form making triumphant progress through your land; therefore we plead with you. We love the image of Jesus, in his discourses of whatever color, and would not see that image in chains; therefore do we plead with you.

Americans.—We know that there are differences in your way, but these are nothing in comparison with the measurless good to be achieved. Your moral influence, your position among the nations, and your glory as a people, will be all the more eminent and enduring, by one act of magnanimity, you trample these difficulties in the dust. Retrace, then, your steps, we entreat you! Give to the slave his in-born, inalienable rights. Give to the toiler the fruits of his till. Give to the husband the wife of his bosom, and to the wife the husband of her youth. Give to the fond mother the child whom God has given to her. Give to immortal mind the priceless blessing of education. Give to the weary, the wretched, and the lost, the light of life, and the hope of eternal repose. Give to man the right to be his own,—free amongst his fellows, and accountable to his God. Then shall the Union Flag of Freedom float above a land without a slave! and the good upon earth will rejoice, and the God of heaven will bless you.

N. R. It has been resolved by the Committees of Edinburgh and Glasgow, that the Remonstrance shall be signed by the Chairman of Public Meetings, Corporate Bodies, &c., &c., on behalf of those whom they represent, and thereafter transmitted for publication to American newspapers and other periodicals.

position, anomalous, he was ready to admit, but certainly one of undeniable reality; and contended that a lengthened experience had proved that slaveholders, would be successfully wrought upon, must be reasoned with, plied with argument and persuasion, and appealed to as men—a course of conduct which could hardly fail of ultimately producing that relenting of heart which kindness, more than force and attempt at coercion, must inevitably awaken. Many of the American slaveholders had been, by birth, education and habit, brought into circumstances over which they had no control; and while, therefore, the justice, both in the sight of Heaven, and in the eyes of those who could see slavery to be a bitter and accursed thing, still that charity which thinketh no evil ought to induce us to believe, that, for those circumstances, they might have been as an alienated hatred of slavery as we are ourselves, and that, with increasing light, they will be brought to regard the system with an abhorrence in no degree inferior to that with which we look upon it. We appeal to you on the ground of justice, Where is the justice that is dealt out to the slave? Where is there any thing meriting the sacred name? The system takes from the slave all that he has, all that he gains, from life's commencement even to its close. It strips him of money, house, wife, children. It deprives him of education, civil rights, liberty of conscience, the Bible. It condemns him without a hearing, imprisons, and even death. In vain does he look for justice at the hand of his oppressor. There is no tribunal of righteousness to which he can appeal. In the preamble to our noble Constitution, it is affirmed that it was framed 'to establish justice,' and yet there are three millions of human beings at this hour within the bounds of your republic, who may be treated with every indignity and cruelty, while the justice of your land extends no shield over their helpless humanity.

We appeal to you on the ground of humanity. Are there even the semblance of the semblance of a common jury, fairly empanelled

from all classes of the community,—the million readers of Mrs. Stowe's inimitable book?

Not, indeed, that the British public have discovered anything new in the science of moral ethics bearing against slavery; but the simple fact being that this faithful, though fictitious picture exhibits the enormities of the system, even under its most favorable auspices, in such a clear and striking light, that they feel impelled, in the name of Civilization, not to speak of Christianity, to remonstrate against its continuance.

We are glad to observe that the movement is likely to be a united and universal one. The Earls of CARLISLE and SHAFTSBURY are among its promoters; and the Duchess of Sutherland, and other ladies of rank and influence, have shown the women of England a bright example, but one which, after all, they will require very little prompting to follow. In our own city, the Anti-Slavery Society has taken the initiative; and, in order to enable it to make an effective appeal to the American slaveholders, it has resolved to submit an application to the pocket of the citizens, but for a sum so small that we have no fear of an unfavorable response.

In the midst of the excitement, the abettors of slavery have not allowed judgment to go against them by default. They have regularly entered appearances; and in Aunt Phyllis's Cabin—written, too, by a lady—have drawn such a fascinating picture of the rollicksome, devil-may-care life of the slave, and of the kind and considerate usage he receives at the hands of the calumniated slaveholder, that one almost fancies his eyes betray him, and instead of 'Virginia,' ought to read 'Arcadia.' There, Uncle Tom, after escaping to Canada, feels so utterly miserable in a state of freedom, that he returns to the scene of his former servitude, and is fain to surrender himself again to his legal owner. All very well, Messrs. Hale, Legree & Co.; but does it not appear, on your own showing, that it was the affection he bore to the wife and children he left behind, rather than the liking he had to bondage, which induced him to rush back to it!—not that he loved freedom less, but that he loved his wife and family more! It won't do, gentlemen; you prove far too much, and therefore prove nothing. If we wanted confirmatory proofs of the leading incidents in Mrs. Stowe's book, we have them fresh and at hand. An Edinburgh contemporary of Saturday furnishes us with extracts from the advertising columns of a Charleston paper, all tending to show that the system is really as bad, if not worse, than its worst enemies have depicted it.

We appeal to you on the sacred ground of our common Christianity. Shall our appeal here be unheeded? America proclaims itself to be a Christian land. And is not the very spirit of Christianity one of love? But where is the manifestation of that spirit in the enslavement of three million of your fellow-men? Is not this the teaching of the Great Teacher himself?—Whatever ye would that men should do unto you, do ye even so unto them! But if that law be honored in the midst of you, does it not follow that you will bid every man go free? As ye would that men should bind no fetters on your limbs, does not that law demand that ye bind no fetters on theirs? As ye would not be enslaved, Christ bids you enslave none. Have ye not Bible and Missionary Societies, and do ye not regard them as the glory of your nation? But why send the Bible to slaves of Satan in other climes, and deny it to the slaves of your own land? Why seek to illuminate India or China, while you doom to heathen darkness millions in your own country? Americans! by every thing that is sacred and awful in our holy religion, we appeal to you to be consistent here. As you profess to be a Christian people, listen to the word of the Most High!—Remember them that are in bonds with them!—Proclaim liberty to the captive, and the opening of the prison doors to them that are bound!—Lose the bands of wickedness, undo the heavy burdens, break every yoke, and let the oppressed go free!

We appeal to you on the sacred ground of our common Christianity. Shall our appeal here be unheeded? America proclaims itself to be a Christian land. And is not the very spirit of Christianity one of love? But where is the manifestation of that spirit in the enslavement of three million of your fellow-men? Is not this the teaching of the Great Teacher himself?—Whatever ye would that men should do unto you, do ye even so unto them!

But if that law be honored in the midst of you, does it not follow that you will bid every man go free?

As ye would that men should bind no fetters on your limbs, does not that law demand that ye bind no fetters on theirs?

As ye would not be enslaved, Christ bids you enslave none.

Do ye not regard them as the glory of your nation?

But if that law be honored in the midst of you, does it not follow that you will bid every man go free?

As ye would that men should bind no fetters on your limbs, does not that law demand that ye bind no fetters on theirs?

As ye would not be enslaved, Christ bids you enslave none.

Do ye not regard them as the glory of your nation?

But if that law be honored in the midst of you, does it not follow that you will bid every man go free?

As ye would that men should bind no fetters on your limbs, does not that law demand that ye bind no fetters on theirs?

As ye would not be enslaved, Christ bids you enslave none.

Do ye not regard them as the glory of your nation?

But if that law be honored in the midst of you, does it not follow that you will bid every man go free?

As ye would that men should bind no fetters on your limbs, does not that law demand that ye bind no fetters on theirs?

As ye would not be enslaved, Christ bids you enslave none.

Do ye not regard them as the glory of your nation?

But if that law be honored in the midst of you, does it not follow that you will bid every man go free?

As ye would that men should bind no fetters on your limbs, does not that law demand that ye bind no fetters on theirs?

As ye would not be enslaved, Christ bids you enslave none.

Do ye not regard them as the glory of your nation?

But if that law be honored in the midst of you, does it not follow that you will bid every man go free?

As ye would that men should bind no fetters on your limbs, does not that law demand that ye bind no fetters on theirs?

As ye would not be enslaved, Christ bids you enslave none.

Do ye not regard them as the glory of your nation?

But if that law be honored in the midst of you, does it not follow that you will bid every man go free?

As ye would that men should bind no fetters on your limbs, does not that law demand that ye bind no fetters on theirs?

As ye would not be enslaved, Christ bids you enslave none.

Do ye not regard them as the glory of your nation?

But if that law be honored in the midst of you, does it not follow that you will bid every man go free?

As ye would that men should bind no fetters on your limbs, does not that

POETRY.

For the Liberator.
THE SPIRIT OF THE AGE
BY W. FREEMAN.

Awak! awake! arise!
Behold before your eyes
A great and glorious prize,
Saith the Spirit of the Age.

No longer yield the day
To Intemperance a prey,
But let reason gain the sway,
Saith the Spirit of the Age.

Now educate the mind,
The chains of sloth unbind;
True freedom ye shall find,
Saith the Spirit of the Age.

Still set before your view
The beautiful and true;
First think, then bravely do,
Saith the Spirit of the Age.

Respect your brother man,
Of whatever hue or clan,
Befriend him if you can,
Saith the Spirit of the Age.

But chiefly save the Child,
By instruction firm, yet mild,
Preserve him undef'd.
Saith the Spirit of the Age.

PUNCHIANA.

When France turned round, in Forty-Eight,
And changed her Kingdom to a State,—
Put off her royal petticoat,
And gave the sans-culotte a vote,—
Pusch parodied old Mother Goose,
And from his leath this fun let loose:—

Louis Philippe has lost his peop,
And don't know where to find 'em;
The people of France have made an advance,
And left their King behind 'em."

If Punch will allow, we may add now—

The volatile peop. went fast asleep,
And dreamed that they were ruling:—
When they awoke, it was all a joke!
The Jap. was their befool.

Says Bonx, the Third, 'Just take my word—
I know the way to find 'em';
Let them alone, and thy 'll come home,
A dragging their King behind 'em.'

But the Paris Punch might retaliate,
And rap a trifle over the pa.
How would this sound, think you, in French,
To 'Model Republicans' on the bench?—

See saw! hold your jaw!
The States have passed a most infamous law!
They sold their birth-right for a straw,
When they passed the Fugitive Law!

People who live in houses of glass
Should be very careful, when they pass,
How they throw their stones of wit,
For they themselves may be sometimes hit.

Framingham, Dec. 22, 1852.

From the Pitchfork News.

THE FUGITIVE SLAVE LAW.

BY C. A. B.

Another stab in Freedom's side!

Another link in Slavery's chain!

Another wave to swell the tide!

Of human wretchedness and pain!

Oh, the woes too light that bind

The fettered millions down to earth,

That Law must rise once more to grind

A fresh heel o'er their trodden birth?

Out on this coward act that draws

Its sword across a human claim!—

This Nero among cruel laws!—

This climax of a Nation's shame!

Thank God, the sacred right of speech

Has yet no legal tax to pay!

Thank God, that stands above their reach,

A claim they dare not pluck away!

Then send it swelling through the land,—

The voice that clamors for Repeal;

Still such a law unchallenged stand,

Crushing warm hearts beneath its heel?

Oh, people cursed!—Oh, hunted Race!—

God gave to you a darker skin;

Your crime is but a dusky face,

Ours is a spirit black with sin!

Just Heaven! in thine avenging sight

Our swarthy brother stands more fair,

More glorious with intrinsic light,

Than these, their whitened tyrants, are.

Oh, shall the outward always be

The measure of a human claim,

And man's great spirit never be free,

Beating in Black and White the same?

Heaven help us! for the night is long,

And faith and patience well-nigh fail;

Right struggles in the arms of Wrong;—

God send that yet it may prevail!

THE DYING HOUR.

BY G. A. BOWE.

This is the end of earth,

The night of life's short day;

Not wealth, nor power, nor stay,

The coming of this certain end—

This night to which our footsteps tend.

Death is no doom of ill,

As vainly taught on earth;

'Tis only Heaven's mysterious will,

As much so as our birth.

God, in his wisdom, sends us here,

And when He calls, we disappear.

Now is this earth our all;

'Tis God's supreme decree,

Through nations sink, or planets fall,

Man shall cease to be!

There is, beyond this mortal span,

A higher, nobler life for man.

The days of earth we love,

Not do we fear the night;

Is not the sky spread out above,

With stars and radiance bright?

If not, we trust the moon will rise,

With light and life to glad our eyes.

So of Death's darker night,

Though filled with clouds and gloom;

To faith and reason's eye, a light

Shines from beyond the tomb:

It gilds the passing spirit's way,

And guides her to the Land of Day.

* Lord Bacon says, 'It is as natural to die as to be born.'

PHILANTHROPY.

Forever seek mankind to bless;

All evils that thou canst, redress;

Be it thy drink, be it thy food,

Ever to labor doing good.

THE LIBERATOR.

From the Liberty Bell for 1853.

WEBSTER.

BY GEORGE F. TALBOT.

There is no sentiment less philosophic than that quoted in sombre Latin over almost every fresh-sodded grave: *Nisi de mortuis, nisi bonus*. For the living, always let this charity be invoked;—as for the dead, they require it no longer. While Laocoön, with even or uneven thread, spins out the events of human life, who can know what crowning act may yet be to be done, that shall change the aspect of the whole? Seduced by great temptation, buffeted by secret fears that sometimes assault the fortitude of the heart through the infirmities of passion or of age, the captive soul has gone under the clouds of sin, it may be, for years, —a mystery to the world, an affliction to the good, a triumph to fiends and bad men. But wait hopefully; for even on the very barriers of death, a bitter repentence may retrieve all, and the light of the spirit, setting like the clear sun from an overcast sky, may ting the lifted clouds of sin with hues of beauty. The whole anterior life may have been a conflict with adverse circumstances or a false appearance, the true scope and purpose of which was to be revealed in the great sacrifice for right, the noble avowal for truth yet to be made.

Who would have recognized the martyr-courage of the dreamy and ideal Sir Thomas More, had he not been called to face the martyr's doom? Who would not have believed, that the constancy of Cranmer would always yield to his physical fears, but for the tremendous energy of his recoil? Had our American Clay, upon his conspicuous death-bed, perhaps with weak consciousness self-chosen for its higher dramatic effect, history, embodied in an act the most obvious principles of the political creed of which he was the exponent, and of the Christianity of which he trusted himself a disciple,—the emancipation of his fellow-men, as whose owner he presumptively intruded himself into the presence of God, how gladly would an admiring world have believed that this act, and all the fervid declarations, in the same spirit, that had redeemed his oratory, were the *true man*, and that his falsehood, his low personal morality, and the great support he gave to bad theories and dangerous modes of thought, were only the false aspects of the man, the accidents of his position. But no; he was morally incapable of such an act. He was too feeble in spirit and will to achieve it, or perhaps even to meditate it. The destinies, too, would not permit a false interpretation to be given to seventy-six years of meanness and compromise. And so his death and his life were in perfect keeping.

But when

* Comes the blind fury with the abhorred shears,
And slits the thin-spun life;

when Death, the great undertaker, screws down the coffin-lid upon features that can feign no longer, it is through the glass of history, and not the convex lens of eulogy, that the man must thenceforth be viewed. Involuntarily then every mind sums up its accumulated items of knowledge, and busily adjusts them into an image of the character. DANIEL WEBSTER is now the hero of the world's thought. No more careful are the household and friends left there at Marshfield, with the relics of his magnificently stalwart frame upon their hands, to provide for decent and honorable sepulture, than are the thinkers of the world, who have heard the name of Webster, to find for him a fitting niche in the gallery of memory, and condense into an inscription above it their idea of his worth.

From the general editorial notices, and still less from the more studied eulogies that are to perpetuate the event through the next month, little is to be expected in the way of help towards a just criticism of the character of the man, now lying in state before the world.

The mere fact of death overcomes most men. They have a natural pity for him who is so ill-used as to be compelled to die. So minister readily the ineffectual consolation of praise. Besides, a tradition prevails extensively, that all men must ultimately die, so that the panegyrist of the dead, with an eye to thrift, are actually contributing to a fund in which they have a contingent benefit. Thus the practice has grown into a conventionality, which is heathenish and impolite to violate. The enologists proper of course do their duty. The great orator is dead,—the man culling in words! Bring orations, bring beautiful words, with which to leave the air above his bier, as fitting as to strew the grave of youth with fresh spring flowers. History will borrow her tone from neither of these.

* Fame is no plant that grows on mortal soil,
Nor in the glistening foil;

Set off to th' world, nor in broad rumor lies;
But lives, and spreads aloft, by those pure eyes,

And perfect witness of all-judging Jove.

As he pronounces last on each dead,

Or so much fame in heaven expect my need.'

Up to this time, he had followed, not led, New England and the North, in an earnest purpose to apply to the condition of the people the principles of democracy identified with our form of government and the very nation's life;—if that government be not a sham, and the nation's life a lie in history. The 'prejudice,' the whim, the monomania of his eccentric client took that direction, like poor Miss Flite with her everlasting suit in chancery, and he felt bound in professional honor to stand by and advocate it. Though this beneficent policy was not his own, though he never quite understood it, he had been its eloquent exponent at Plymouth, at Springfield, and in the Senate on the Oregon question, and might fairly claim to have it *imputed* to him.

Up to this time, he had followed, not led, New England and the North, in an earnest purpose to apply to the condition of the people the principles of democracy identified with our form of government and the very nation's life;—if that government be not a sham, and the nation's life a lie in history. The 'prejudice,' the whim, the monomania of his eccentric client took that direction, like poor Miss Flite with her everlasting suit in chancery, and he felt bound in professional honor to stand by and advocate it. Though this beneficent policy was not his own, though he never quite understood it, he had been its eloquent exponent at Plymouth, at Springfield, and in the Senate on the Oregon question, and might fairly claim to have it *imputed* to him.

Up to this time, he had followed, not led, New England and the North, in an earnest purpose to apply to the condition of the people the principles of democracy identified with our form of government and the very nation's life;—if that government be not a sham, and the nation's life a lie in history. The 'prejudice,' the whim, the monomania of his eccentric client took that direction, like poor Miss Flite with her everlasting suit in chancery, and he felt bound in professional honor to stand by and advocate it. Though this beneficent policy was not his own, though he never quite understood it, he had been its eloquent exponent at Plymouth, at Springfield, and in the Senate on the Oregon question, and might fairly claim to have it *imputed* to him.

Up to this time, he had followed, not led, New England and the North, in an earnest purpose to apply to the condition of the people the principles of democracy identified with our form of government and the very nation's life;—if that government be not a sham, and the nation's life a lie in history. The 'prejudice,' the whim, the monomania of his eccentric client took that direction, like poor Miss Flite with her everlasting suit in chancery, and he felt bound in professional honor to stand by and advocate it. Though this beneficent policy was not his own, though he never quite understood it, he had been its eloquent exponent at Plymouth, at Springfield, and in the Senate on the Oregon question, and might fairly claim to have it *imputed* to him.

Up to this time, he had followed, not led, New England and the North, in an earnest purpose to apply to the condition of the people the principles of democracy identified with our form of government and the very nation's life;—if that government be not a sham, and the nation's life a lie in history. The 'prejudice,' the whim, the monomania of his eccentric client took that direction, like poor Miss Flite with her everlasting suit in chancery, and he felt bound in professional honor to stand by and advocate it. Though this beneficent policy was not his own, though he never quite understood it, he had been its eloquent exponent at Plymouth, at Springfield, and in the Senate on the Oregon question, and might fairly claim to have it *imputed* to him.

Up to this time, he had followed, not led, New England and the North, in an earnest purpose to apply to the condition of the people the principles of democracy identified with our form of government and the very nation's life;—if that government be not a sham, and the nation's life a lie in history. The 'prejudice,' the whim, the monomania of his eccentric client took that direction, like poor Miss Flite with her everlasting suit in chancery, and he felt bound in professional honor to stand by and advocate it. Though this beneficent policy was not his own, though he never quite understood it, he had been its eloquent exponent at Plymouth, at Springfield, and in the Senate on the Oregon question, and might fairly claim to have it *imputed* to him.

Up to this time, he had followed, not led, New England and the North, in an earnest purpose to apply to the condition of the people the principles of democracy identified with our form of government and the very nation's life;—if that government be not a sham, and the nation's life a lie in history. The 'prejudice,' the whim, the monomania of his eccentric client took that direction, like poor Miss Flite with her everlasting suit in chancery, and he felt bound in professional honor to stand by and advocate it. Though this beneficent policy was not his own, though he never quite understood it, he had been its eloquent exponent at Plymouth, at Springfield, and in the Senate on the Oregon question, and might fairly claim to have it *imputed* to him.

Up to this time, he had followed, not led, New England and the North, in an earnest purpose to apply to the condition of the people the principles of democracy identified with our form of government and the very nation's life;—if that government be not a sham, and the nation's life a lie in history. The 'prejudice,' the whim, the monomania of his eccentric client took that direction, like poor Miss Flite with her everlasting suit in chancery, and he felt bound in professional honor to stand by and advocate it. Though this beneficent policy was not his own, though he never quite understood it, he had been its eloquent exponent at Plymouth, at Springfield, and in the Senate on the Oregon question, and might fairly claim to have it *imputed* to him.

Up to this time, he had followed, not led, New England and the North, in an earnest purpose to apply to the condition of the people the principles of democracy identified with our form of government and the very nation's life;—if that government be not a sham, and the nation's life a lie in history. The 'prejudice,' the whim, the monomania of his eccentric client took that direction, like poor Miss Flite with her everlasting suit in chancery, and he felt bound in professional honor to stand by and advocate it. Though this beneficent policy was not his own, though he never quite understood it, he had been its eloquent exponent at Plymouth, at Springfield, and in the Senate on the Oregon question, and might fairly claim to have it *imputed* to him.

Up to this time, he had followed, not led, New England and the North, in an earnest purpose to apply to